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The Fijians. A Study of the Decay of Custom. By Basil Thomson. xl and 396 pp., 16 Illustrations and Index. William Heinemann, London, 1908. 10s.

To those familiar with earlier works by the former Premier of Tonga, particularly his sketches of Niue and Tonga, this massive work will come as a gladdening surprise. It is not that the earlier works were not worth while—far from that, they were agreeable and interesting in every particular. But this volume, with no deviation from the interest of its forerunners, shows Mr. Thomson in the light of a careful yet eager investigator of obscure facts, a painstaking recorder, and, in the discussion of his observations, a keen dissector of the psychology of the infant races of mankind.

This work, after the lapse of exactly half a century, supplements, restores and supplants the classic work of the Rev. Thomas Williams, "Fiji and the Fijians." There is not in this statement such contradiction in terms as might appear. Williams seems to have been an accurate and wholly uninspired observer of the savage life in which he passed thirteen years. His original manuscript has gone beyond recovery. Before it came to print it was placed in the hands of George Stringer Rowe, of whom our only knowledge is that he was a pious hack. The result of his untempered zeal is that "Fiji and the Fijians" presents to us only so much of what Williams saw as George Stringer Rowe considered fit reading for the evangelical fireside. In his official position Mr. Thomson, as a member of the British government of the colony of Fiji, has had access to the scarcely changed interior of the great island (Viti Levu) and has been able to subject to his study practically the same conditions as those which confronted Williams. Therefore it is proper to say that he restores Williams so far as that may now be done, and that he supplants the sanctimonious impertinences of George Stringer Rowe. Possibly, through his ability to write intelligibly in Latin, he has recorded facts which Williams most probably would have omitted.

In discussing the almost vital question of the Polynesian content of the culture and speech of the Fijians, Mr. Thomas quite properly oversets the conclusions arrived at by Fornander, that the great sweep of Polynesian migration reached Fiji and sojourned there for a fixed number of generations between such and such other centuries of the early Christian era. Fornander was a careful recorder of Hawaiian historical data, wholly unfamiliar with the histories of Nuclear Polynesia, and in his philological disquisitions entirely committed to the untenable hypothesis that the Polynesians are an Aryan race of an earlier stage of development than the Sanskrit family. But Mr. Thomson equally errs in ascribing the Polynesian content of Fiji to westward drift from Samoa and Tonga. From investigations upon this subject, of which the results with no great delay will be available to the general student, we have established that the Polynesian race entered the Pacific in two streams, over different routes and sundered by an uncertain but long lapse of time, that they came together in Nuclear Polynesia and particularly in Samoa. For the later stream we have adopted the name famous in Samoan history, the Tongafiti migration, probably about 1,000 A. D. We do not yet know the earlier course of this migration between Halmahera and Samoa, but we have established that it did not follow the Melanesian track nor did it touch Fiji.

The earlier, the Protosamoan migration, was perhaps a thousand years earlier than the later. This followed a double track. That which emerged from Indonesia through the eastern portal between New Britain and New Ireland, coasted

through the Solomon Islands, leaving numerous crop colonies, touched Deni in the Santa Cruz group and thence covered the gap of sea to Samoa without touching Fiji, lying southward of its course, but did influence Rotumā. The second track, emergent from Indonesia through a southern gate, follows Torres Straits, then along a track parallel but to leeward reaches the New Hebrides and thence comes to Fiji. Not only do we identify in Fiji the migration along this track of the Polynesians, but there is compelling evidence that even the Melanesians, with a far poorer marine equipment, passed along it from the New Hebrides to Fiji. Mr. Thomson, therefore, understates the moment of the Polynesian influence upon the Fijians.

Attention should be called in the interests of accuracy to the fact that the notice of the palolo worm is based upon ignorance of that marine animal. For ten years we have had the classic monograph by Dr. Woodworth of Harvard identifying the animal and recording its life history.

In his official work Mr. Thomson has been in intimate contact with the transformation of Fijian custom under the new conditions of British rule. He is by no means enthusiastic in his comment upon the efforts of the honest and unguided missionary and of the equally honest and quite misguided administrator to adjust the Fijians to an alien culture system. He does not attempt the suggestion that it might have been better to adjust the system to the people; he writes down the saddening record of what is the result of stretching a race upon the bed of Procrustes.

We have struggled earnestly to comprehend the complications of the Fijian system of kin. It is a great contribution that Mr. Thomson has made in this volume. He has shown a simple clue which explicates the tangle. Not only has he cleared up the hitherto unsolved problem of why a Fijian is under tabu against marriage with certain individuals and to others possesses so strong a marriage right that it outlasts even an existing marriage to another, but he has shown how the Fijian system fits into its proper place in the general theory of wedlock.

Students of the genesis of real property will find equal clarity in his elaboration of ownership in fee and usufruct, of life rents and the passage of title.

The work is a monument of scholarship in a field scantily known, yet of surpassing interest. We could wish the absence of a few inaccuracies in Fijian words which might mislead scholars to whom the language is unfamiliar.

WILLIAM CHURCHILL.

The Chinook Jargon and How to Use It. By George C. Shaw.

xvi and 65 pp. Rainier Printing Company, Seattle, 1909. \$1.50.

A very valuable service has been rendered by the publication of this manual and lexicon of the jargon. As much as in the days of the fur traders who were largely concerned in the formation of this trade language, which has perhaps received more study than any *lingua franca*, there is daily need for this work in our Pacific northwest among those who are brought into contact with the Indians. Apart from the difficulty which any Indian speech entails upon the higher race there are so many diverse tongues from Oregon to British Columbia and the range of each is so limited that facility in one or two would offer no practical advantage. But the jargon is comprehended by scores of Indian tribes; it fills a place corresponding to that of English in major commerce or of Hausa in Africa.

The standard authority upon Chinook, the jargon, was the vocabulary by George Gibbs which the Smithsonian printed almost half a century ago. This is